

AN
INTRODUCTION
TO THE
KNOWLEDGE
OF
MEDALS.

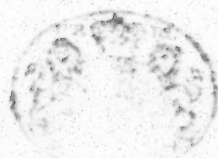
By the late Rev. *DAVID JENNINGS*, D.D.

L O N D O N :

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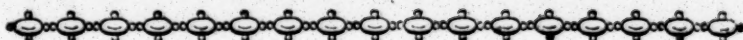


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Advertisement.

AS the knowledge of Medals is confessed to be not only entertaining, but in several respects of great use to the Chronologist, Historian, and Divine, as well as in particular to the Lovers and Professors of the fine Arts; it is presumed there is some ground to expect the following little Treatise on that subject, will meet with a favourable reception from the Publick; to whom it is offered; not as containing any thing new, but as comprehending, in a small compass, a compleat Introduction to that Science; and as peculiarly calculated for those, who desiring a general acquaintance with the subject, have neither time nor opportunity for studying larger Treatises, which enter into it more minutely. For the use of some young persons so circumstanced, it was originally drawn up; and it is now printed from the Author's Copy, corrected by his own hand.



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Of M E D A L S.

§. I. HISTORY of MEDALS.

BY Medals we understand, in general, such Pieces in the form of Coin, as were either the Current Money of the Ancients; or struck on particular occasions, and designed to preserve to posterity the pourtrait of some Great Person, or the memory of some Illustrious Action.

Scaliger deriveth the word Medal from the Arabic *Methalia*; a sort of Coin with a human head upon it.

But the opinion of *Vossius* is generally received; viz. that it comes from *Metallum*, Metal; of which substance Medals are commonly made.

Some, indeed, apprehend that none of the Ancient Pieces we now stile Medals, were ever Current Coin, but all struck on particular occasions; like those Modern Pieces which are called by that Name, to distinguish them from Common and Current Coin.

Of

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Others

Others are of a contrary opinion, as *Monfieur Patin*, and *Father Joubert*, who endeavour to prove, that they had all a regular and fixed Price in Payment.

But the much greater probability of the middle opinion hath obtained it the general vogue: According to which, Medals are distinguished into two Sorts.

Of the first sort some are supposed to have been originally intended, either for *Missilia*, which were scattered among the People on Days of Triumph, Jubilees, and Solemn Processions, as is usual among us at the Coronation: or for *Donativa*, of which Presents were made to Princes, or their Ambassadors, or to others in a way of honorary Reward, for some worthy Action; as our *Royal Society* presenteth every Year, a gold Medal to one of its Members, who hath distinguished himself by some valuable discovery in Natural Philosophy. Others, which are of the most exquisite workmanship, are supposed to be *Testimonia probatæ monetæ*; that is, Essays of the workmanship of the Mint Masters, which were presented to their Princes and to persons of the highest Quality.

The second sort of which there is the greatest quantity, are taken to have been originally, the Current Coin of their respective nations; but
which

which through their scarcity, are now laid up in the cabinets of the curious.

Ancient Medals are often found in the ruins of great buildings, in *Greece*, *Italy*, and other Countries; where they are picked up, chiefly after violent showers of rain, when being washed from the dirt, they are more easily discovered. They are often found in the Earth, by ploughing or digging; sometimes singly, as having been dropped casually; sometimes in Urns which are filled with them. They are often also found in ancient Roman Sepulchres; for Instance, in the *Tumuli*, or round mounts of Earth, about ten or twelve feet high, which are seen by the sides of publick Roads in some parts of *England*; particularly, in *Leicestershire*. These *Tumuli* are the Sepulchres of Roman Officers, who were buried there while their Legions were in that Country; and are generally found cuped at the top, by their having been dug for Urns and Medals. And for the most part wherever there have been Towns or Incampments of the *Romans*, many of their Coins are discovered in the Earth by ploughing or digging, particularly at *Silchester* in *Hampshire* (The antient *Vindomis* of the *Romans*, of which Professer Ward has given an account in the Philosophical Transactions, No. 490) great numbers

numbers have been found of all Metals, and of all Sizes. One Gentleman in the neighbourhood is possessed of several hundreds collected from this Roman Settlement, and many of them exceedingly well preserved. Nay, so extensive was the commerce of the Roman Empire in its most flourishing state, that there is hardly a country in the world where its Coins have not been discovered. Nor need we except even *America*, if we may depend on what *Maurinus Siculus* relates in his History of Spain, Cap. 19. viz. that a Brass Medal of the Emperor *Augustus* was found in the Gold Mines of Brazil, and sent by the Archbishop of the Province to the Pope.

The *Æra* of the invention of Medals, or Coins is not easily settled.

Villalpandus believes them to have been the invention of *Tubal Cain*, because otherways he does not see how it can be truly said, that he was the *Instructor of every Artificer in Brass and Iron*, Gen. iv. 22. as if he, who found out the art of melting those Metals, and making instruments of them, might not be stiled the chief Instructor or Father of all the workmen of that art; without having thought of every particular use and purpose, to which those Metals have been since applied.

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The invention of Coin and Money was doubtless of a later date: It is reasonable to suppose its first use was in Trade and Commerce, and that its convenience for that purpose gave rise to the invention.

The most ancient way of traffic, was by trucking, or exchanging one commodity for another. Thus we read in *Homer*, that *Glaucus's* golden armour was valued at one hundred Cows; and *Diomedes's* armour at ten.

From this ancient and usual way of purchasing, especially with cattle; *Bochart* conceives, that several *Greek* words relating to traffic, had their original: which words are no inconsiderable evidence that this was in fact, the ancient way of trading: in particular, *ωνειδαι* *emere* *απο των ονων* Asses; *πωλειν*, *vendere*, *απο των πωλων* Nags; and *αρνυδαι*, *consequi*, *permutare*, *απο των αρνων* Lambs.

But this being found inconvenient, both from the difficulty of adjusting the value of things, and many times, from the owner of one commodity, not wanting that which the other had to spare; men devised and agreed upon one particular commodity to be the medium of their commerce, and a common measure for estimating the value of all others: and this was *Metal*, especially

ally *Copper*; which in those ancient times being in general use for making their defensive armour, their household vessels and other utensils, every one was ready to exchange for it whatever he had to spare.

That *Copper* was the first Metal used for this purpose among the *Romans*, not only appears from their histories, but from the word *Æs*, being afterwards used in their Language for Money in general. So likewise *Ærarium*, for a Treasury, and *Obæratuſ*, for one in debt, &c.

Yet the invention of Coins was not so ancient, as this use of Metal for a medium of trade and commerce; but it was at first paid *μεγεθει και ζαβμω*, as *Aristotle* speaks, by bulk and weight. Hence the Latin words for paying, spending, &c. come from *pendere*, to weigh; as *impendere*, *expendere*, *appendere*, &c. And so the Hebrew word שֶׁקֶל *Shekel*, (which was the name of a certain Coin) comes from שָׁקַל *Shakal*, to weigh. But it being found troublesome to be continually weighing Metals, in exchange, in every bargain, posterity contriv'd to set a public stamp on certain pieces, which should express their weight, and consequently their value: somewhat in the same manner, perhaps, as the *Swedes* stamp their *Copper-money* at this day. This method is said by
some

some to have been introduced among the *Romans* by *Numa Pompilius*; from whence, they tell us, money thus stamp'd was call'd *Nummus*; though others derive that name from the Greek word νομῶ, *Lex*; denoting its being established by law. This may perhaps suggest to us the meaning of an expression in Gen. xxiii. 16. where the four hundred Shekels of silver, which *Abraham* paid to *Ephron* for the field and cave of *Machpelah*, are said to be *current money with the merchant*: that is, mark'd with the public stamp, which made it current at a known value. And though *Abraham* is indeed said to weigh this silver to *Ephron*; yet, why may we not suppose, that the Hebrew word שֶׁקֶל is us'd in the same manner as the Latin verb *appendo*, viz. for paying money, even after the more ancient custom of weighing it was laid aside. And if so, the argument will fail, by which some have endeavour'd to prove, that all Jewish Coins pretending to higher antiquity than the Babylonish captivity, must needs be spurious: Because, as it is said, the *Jews* had no Coins before the captivity, but continued the ancient custom of weighing the Metals they gave in exchange for commodities. For proof of which is alledged, Jer. xxxii. 9. where *Jeremiah* is said to have "weighed to *Hanameel* the price of the
" field

“ field which he bought of him.” But as in that text, *Shakal*, which we render to *weigh*, is literally translated by the Latin word *appendo*; why may we not suppose it is used in the same latitude? namely, for *paying* of money, as well as *weighing*.

Thus far we have endeavoured to trace out the origin of money; taking reasonable probability for our guide, where certain evidence is not to be had. But we have hardly so good a guide to follow in discovering the first inventor of Coins.

The Greeks, refer the invention to *Hermodice*, wife of King *Midas*.

The Latins, to *Numa*, as was said before.

Others, to *Janus* or *Saturn*.

But the Jews who must needs surpass all other nations both in antiquity, and in the honour of inventions, refer it to *Abraham*, if not to higher antiquity. For they tell us in *Bereschith Rabba*, and in other Books, that *Abraham* coined money in his day; and for proof of it they produce some Coins with the portraits of an old man and old woman on one side, for *Abraham* and *Sarah*; and a young man and young woman on the other side, for *Isaac* and *Rebecca*.

How the first Money was stamped, and with what marks and characters, is not known. How-

ever

ever among the Romans *Pliny* relates, L. 18. Cap. 3. that *Servius Tullus*, the sixth King of *Rome*, was the first that stamped Images on their Coin; viz. the figure of an Ox, a Sheep, or a Swine: from whence, they say, Money was called *Pecunia*, from the old word *Pecu*, Cattle.

Some imagine the Image on the Coin was intended to denote its value, as being the ordinary price of the creature whose image it bore. However that be, it is certain, the like stamps had been used more anciently, by the Greeks; from whom it is probable King *Tullus* borrow'd them.

Some ascribe a higher antiquity to these sort of Coins, than ^{to the Times of} either *Greeks* or *Romans*; for they find them in the history of *Jacob*, Gen. xxxiii. 19. where it is said, that *Jacob* bought a parcel of a field of the children of *Hamor* for one hundred קשיפה *Kesitah*, which we translate, *Pieces of money*: but all the ancient versions, viz. the *Septuagint*, *Vulgate*, *Syriac*, *Arabic*, and the *Targum* of *Onkelos*, render it lambs or sheep. Now that these *Kesitah* were not real lambs, (though that is the opinion of *Onkelos*, *Aben-Ezra*, and *Pagnin*) is argu'd by *Bochart*, *Hieroz.* Part 1st. L. 2^d. C. 43. on the following reasons,

1st. Because the way of trucking, or bartering goods for goods, had been laid aside, and the use

of money in bargains introduced before *Jacob's* time, as appears from Gen. xvii. 12 13. Cap. xxiii. 16. and in his days we have more instances than one of the use of money as Gen. xxxvii. 28. Cap. xlii. 27. Cap. xliii. 12. Therefore it is not probable, that he bought the field with Lambs, contrary to the prevailing custom, but with money.

2dly. Though Lambs and Sheep are spoken of more than one hundred times in other Texts of Scripture, as in the laws about sacrifices, and in the Prophets; yet they are never once called by this Word *Kesitah*.

3dly. There is only one place more where the word *Kesitah* is used, (except in the recital of *Jacob's* purchase of the field, Joshua xxiv. 32.) and that is, Job. xlii. 2. where we read, that when *Job's* friends came to comfort him, after his losses and afflictions, *every man gave him a Kesitah*, and *every one an Ear-ring of Gold*. Now it is hardly probable, that towards repairing his loss of seven Thousand Sheep; Chap. i. 3. his friends should contribute no more than a single Lamb a piece; or that they would have joined so trifling a present, as a Lamb, with an Ear-ring of Gold.

4thly. If we suppose *Kesitah* to signify Lambs,
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the feminine termination makes it necessary for us to understand it only of female Lambs. Now it is not very probable, that either *Jacob* should pay for his field, or that *Job* should be presented by his friends, with such only.

But 5th. The most conclusive argument is taken from Acts vii. 16. where *Stephen*, in relating this purchase of the field which *Jacob* made, of the sons of *Emmor*, saith, it was bought not with Lambs or Sheep, but *τιμὴν ἀργυρίου*, with a sum of money. Therefore, these *Kesitah* were undoubtedly pieces of Money; the word being probably deriv'd from כֶּסֶף *Veritas*, denoting *Proba Moneta*, as the *Romans* expressed it, or true Standard Money in respect to weight and Metal. And as the Silver Penny, the only Coin formerly used in *England*, was call'd a *Sterling*, being a certain standard in respect of weight and fineness: (the word *Sterling*, according to *Somner*, being derived from the Saxon *Steore*, a Rule or Standard.) So in *Jacob's* time, there very likely might be only one sort of Coin in that country, stiled *Kesitah*, for the same reason the *English* Penny was called a *Sterling*. But how then came the ancient translators to render *Kesitah*, Lambs? *Grotius*, with several others, supposeth that the *Kesitah* being stamped with the figure of a Lamb, it was therefore called

by that name: As one ancient Athenian Coin was calld βας, an Ox; another γλαυκες, that is, γλαυκωδης, *Noctua Speciem gerens*, from γλαυξ, an Owl; and as our broad pieces of Gold were called *Jacobus's*, and *Carolus's*, from the figure stamp'd upon them. But that the ancient Hebrew or Phænician *Kesitah* was stamp'd with the figure of a Lamb, is *Gratis Dictum*: at least there is no other reason to suppose it, but the ancient versions redering *Kesitah*, a Lamb.

However, *Bochart* mentions another, and perhaps more probable reason for this rendering of the word *Kesitah* in the ancient versions: Namely, that it was owing to a corruption of the Seventy, which originally read εκατον μνων, *centum minis*, or Pounds. But some Transcriber, through carelessness or mistake, happening to prefix an α to μνων, turn'd it into αμνων, Lambs. And I think it probable that other Translators not rightly understanding the word *Kesitah*, it being next to an απαξ λεγομενον, for that reason the more easily followed this corruption of the Septuagint. There is a similar instance in Gen. xxxi. 7. taken notice of by St. *Austin* and *Jerom*, though they knew not how to account for a rendering, which to them appeared very strange.

Whether any of the Hebrew Coins now extant
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are genuine, is doubted by some skilful Medalists. It is certain, that in the New Testament there is no mention of any Coins in use among the Jews, besides Grecian and Roman; which may lead one to suspect, that the many Shekels now shewn with Hebrew characters, and pretended to have been the Money of that nation, are counterfeit, and of a later origin than the age of the New Testament history. That which is least suspected, is what is commonly called the Shekel of the Sanctuary, about the bigness of an *English* Half Crown; having on one side, as some conceive, the pot of Manna, or as others suppose, the Censer, or *Thuribulum*; and on the other side, a sprig of the *Opobalsamum*; or else the Rod of Aaron that budded; with a legend on one side, signifying *the Shekel of Israel*; and on the other, *Jerusalem the Holy*; and both in ancient Samaritan Characters. If it may be depended upon that this Coin is genuine, (as several learned men are persuaded it is) it will go a great way towards determining the controversy in favour of the antiquity of the Samaritan, in preference to the present square Hebrew or Chaldee character: as we have elsewhere observed, viz. in the *Appendix to the Lectures on Jewish Antiquities, concerning the Language of the Jews*.

Among

Among the Medals or Coins of other nations, those of the Greeks and Romans have in a manner engross'd the attention of the Connoisseurs. However we must by no means overlook the *Persian Darics*, which are commonly reckon'd indeed among the Greek Medals, and are so called from *Darius*, whose head they bear, with, sometimes, a *Sagittarius*, or Bow-man on the reverse, and sometimes, a rowing Galley: especially since (as *Raphelius* thinks) they are mentioned in Scripture, 1 Chron. xxix. 7. and Ezra viii. 27. where he understands by אֲדֵרְכֵי the *Persian Darics*, or, as the Grecians call them, δαρικαί, though our Translators have confounded them with the דֵרְכֵמַיִם or Attick Drams, mentioned also, Ezra ii. 69. Nehem. vii. 70, 72. Vide *Raphelii Annotationes*, Tom. 1st. P. 20.

Of the ancient Greek Coins, both of their Kings and Republicks, there are great numbers still extant of all the usual Metals; many of them with little elegance; yet others with a more exquisite Relievo, than the Romans, who copied the Greeks, could ever equal. The Gold Coins of the Greeks are of the smaller size; but their Copper ones of all sizes, are found in almost all countries; their extensive conquests, especially under *Alexander the Great*, having been the means of dispersing

disperſing them wherever their armies came. Some of them bear the Image of their Emperors, as the *Philippei*, the *Alexandrei*, &c. or the portraits of their victorious Generals, and others, the Signatures and Emblems of the places they conquered. There are ſome Greek Coins with Latin inſcriptions; and others, though very few, with Greek on the one ſide, and Latin on the other.

As upon the decline of the *Grecian*, and the riſe of the *Roman* Empire, all other uſeful and polite arts migrated from *Greece* to *Rome*, ſo did this of Coining. The firſt money of the *Romans* is ſaid to have been nothing but Plates of Copper ſtamped with ſome mark, which ſignified their weight and value. But of that ſort there are none now remaining. Some of theſe Plates were of a pound weight, which they called *As*; ſome of two pound, which they called *Dupondium*; others were parts of the *As* or pound, which they divided into twelve *Unciæ* or ounces; as the *Sextans*, the ſixth Part of the *As*, or two ounces; the *Quadrans*, the fourth Part, or three ounces; *Triens*, four ounces; *Semis* or *Selibra*, fix ounces, or half an *As*, &c. This was the ſtate of their money till the firſt Carthaginian War, when the Treafury being exhausted, and
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the Commonwealth much in debt, they raised it to six times its former value; so that now the *As* weighed but two ounces. About this time it is supposed the Effigies of the *Pecus* on their Coins began to be laid aside; and instead of it, they stamped a Two Faced Janus on one side, and a Beak or Stern of a ship, on the other. When afterwards they were brought into great distress by *Hannibal*, the *As* was again lessened to one ounce; and after a while it was reduced by the *Papyrian Law* to half an ounce; of which sort a great number of *Roman As's* are to be seen at this day. The *As* thus reduced was also divided into smaller Coins for the ease of the people; as into the *Dodrans*, or three quarters: The *Quadrans*, or one quarter. On the *Quadrans* one sometimes sees the Stern of a *Rates* or Ferry-Boat: this was called *Quadrans Ratitus*; being the Fare, which was ordinarily paid for passage by water from the City to *Mount Aventine*, from which it was anciently separated by a lake.

Silver Money is said to have been first coined by the Romans, Anno. U. C. four hundred and eighty four, Five years before the first Carthaginian War. The largest piece, weighing about the seventh part of an ounce, was the *Denarius*, equal in value to ten *As's*; and therefore marked with

with an X, the numerical letter for ten. The *Denarius*, was again subdivided into the *Quinarius*, and *Sestertius*; the former being half the *Denarius*, the latter one quarter.

Afterwards, in the second Carthaginian War, the *Denarius* was raised to the value of sixteen *As's*, and the lesser divisions of it in proportion; as appeareth by the marks on some of those pieces now extant.

As for Gold, it was scarce with the Romans; and no Coins were struck of that Metal till thirteen years, saith *Pliny*; others say, till sixty-two years after the Coining of Silver. These were distinguished into the *Aureus* or *Denarius Aureus*, equal in weight to two Silver *Denarii*, and in value to twenty four; and into the *Semissis* and *Tremissis*; though it is said, that none of these two latter Coins were struck 'till the time of *Alexander Severus*.

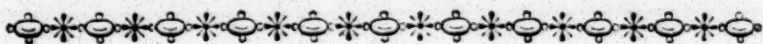
Neither the Greeks nor Romans permitted any person to coin money in private, and without the authority of the state. They had publick Mints appointed in divers places, which the Greeks called *Argyrocopia*; the Romans, *Argentaria*. The Moneyers, or Coiners, were called *Monetarii*. There was such a Mint at *Lyons* in *France*, where the Romans, during their wars with the Gauls, coin-

ed money for the payment of their army: and there several Earthen Moulds have been dug up, with the heads of Roman Emperors, and other Illustrious Persons, as *Alexander Severus*, *Geta*, *Julia Pia*, &c. which may suggest to us a hint concerning their manner of coining, that it probably was by casting the Metal in those moulds; and afterwards smoothing and finishing them with a Dye, or Stamp, while they were hot: And this accounts for so many of the Roman Copper Coins being cracked at the edges.

Both Greeks and Romans had ordinarily a Mint in the capital of every province; and we often find the place of the coinage expressed in the inscription; as *Lugduni* on a Coin of *M. Antoninus*. Another has the letters P. TR. for *Percussa Treveris*. One of *Helena*, the mother of *Constantine*, has C O N. OB. for *Constantinopoli obsignata*: And the like of several other cities.

The workmen, or coiners, were under the direction of certain Controulers, or Mint-Masters; who were called the *Triumviri*, because there were ordinarily three of them, tho' sometimes their number was increased to four or five. These were men of figure and authority, insomuch that they frequently stamped their own names, and sometimes their heads, upon the Coins they struck.

struck, with the ^{Letters} A. A. A. F. F. for *Auro Argentio, Ære, Flando feriundo*: signifying it to be their office to oversee the coining of these several Metals into money. But as the Triumviri derived their power from the senate and people, the permission or authority of the senate is commonly expressed on the Medal by the letters S. C. which stand for *Senatus Consulto*. On a Medal of *Tiberius* we find the letters N. C. A. P. R. which probably stand for *Nobis concessum a populo Romano*; tho' some read it *non concessum*, &c. The S. C. on Medals is by some apprehended to denote that those so marked were current coin, by which they were distinguished from the *Missilia, Donativa, &c.*



SECTION the SECOND:
OF THE
Matter, Size, *and* Shape
Of M E D A L S.

First. **T**HE matter or substance of ancient Medals is commonly one of the three Metals signified by the three A's, which, on several Coins, are placed after the name of the Mint-master; namely, Gold, Silver, and Copper or Brass: commonly, I say; for some Medals are said to have been found of Iron. Yet I cannot suppose, that if there were such formerly, many of them can be now remaining; because that Metal is so subject to decay with rust. There are many Silver Coins to be met with, debased below the proper standard. In the declension of the Roman Empire, when there was a scarcity of the Richer Medals, this was sometimes done by authority, in order to raise money to pay the army; which

which at times occasioned seditions among them. For the like purpose, when our King *James II.* was distressed for Money, during the war in *Ireland*, he coined Copper Shillings, and Half Crowns. However, amongst the Romans, this was sometimes done clandestinely, by the knavery of the Mint-Masters, or Coiners; notwithstanding it was made a capital crime. Thus *Pliny* writes, that when *M. Antoninus* was Triumvir, he mixed Iron with the Denarii, which should have been all Silver. But the most common mixture in the Base Coin is that of Copper or Brass. We sometimes meet with Old Coins little better than Lead: and some tell us, that *Numa* stamped Money of Leather: But no such Coins are to be found at this day.

As for the *Æs*, (the first and most common Metal used in Coinage,) it is distinguished into three sorts, viz. the Red Copper, the Yellow or Brass, and the Pot-metal, which was Copper mixed with Tin or Lead. Before *Alex. Severus*, most Coins were of the two former sorts; but after him, almost all are of the last.

The second sort, or yellow, is also distinguished into the common Brass or Kettle-metal, and the Corinthian Brass; which is said by *Pliny* to be an accidental mixture of Metal, at the sack
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and burning of *Corinth* by *Mummius* the Roman; when the Gold, Silver, and Brass Statues, and all things made of Metal, being melted and running together into low places, composed that mixed Metal, which is of a much finer colour than common Brass, and for its beauty, hath been esteemed little inferior to Gold. But some Refiners, who have strictly examined this Metal can find no Gold in it; and therefore justly look upon this account to be fabulous. Whether it was a mixed, or simple Metal, is not now known. If it was *Mixed*, we have not been able to find so beautiful a composition; if *Simple*, probably the mines that produced it, have been long since exhausted.

There are also some Medals composed of two different Metals, not by melting them together, but either by plating over Brass or Iron with Silver, (a sort of false money, that had it's rise in the Triumvirate of *Augustus*;) or by laying a rim of a different Metal round the edge of a Medal. Medals of this sort, which are all of the larger size, are called by the Antiquaries, *Contorniiati*, from which is derived the French word *Contour*; signifying the out-line that determines and defines a figure. It cannot be supposed these were ever intended for common Coin, because
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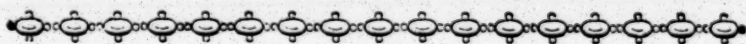
the workmanship of them would come to more than they would be worth in currency: Nor are they supposed to be very ancient. *Father Hardouin* allows them no higher Antiquity than the thirteenth Century; others date them from the fifth; and others make them as ancient as the time of *Nero*.

Secondly. The size of the ancient Medals is from three inches to a quarter of an inch. Those of the larger size, or Volume, as the Medalists express it, some of which weigh two ounces and a half, are called *Medallions*: Of which sort scarcely any are to be met with in Gold, few in Silver, but many in Copper. These are not supposed to have ever been current Coin, but to be struck on such particular occasions, and for such purposes, as our Modern Medals are. As to the Size of other Medals, there is almost an endless variety betwixt the greatest and the least. However they are ranked into three classes, viz. *Large*, *Middle*, and *Small*; though it is sometimes difficult to assign a particular Medal to its proper class. The class of a Medal is not so much determined by its Breadth and Thickness, as by the Head that is stamped upon it. So that in case one of the First Size for Breadth and Substance, bears a Head no bigger than one of the Middle Size,

Size, or Bronze, as they call it; it is to be ranked in the Middle Class.

Thirdly. The Shape of Medals is round, or rather roundish; for the Ancients had not the way of making their Money so perfectly round as ours. The two sides, or Tables of the Medal, are distinguished into the *Face* and the *Reverse*; the Face bearing the chief Figure, as the Portrait of some Emperor, or other Illustrious Person: The Reverse, some Emblem, Inscription, or other Device, of which we shall treat in another Section.

SECTION



SECTION the THIRD.

O F

The ORDERS into which

MEDALS are to be distinguished.

MEDALS may be distinguished,

- 1st. By the Metal of which they are made.
- 2^{dly}. By their different Sizes.
- 3^{dly}. By the Nation to which they belonged.
- 4^{thly}. By the Ages in which they were struck.

The two former distinctions have been already considered.

3^{dly}. As to the Third we propose to treat only of the Greek and Roman Medals, and chiefly of the latter. Here again it will be convenient to distinguish Medals into two Classes, viz. Those of the State, and those of particular Cities and Colonies: For besides the Money coined by the State, it appears, that divers Cities and Colonies,

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had the privilege of coining; where it is probable the chief magistrate was the Mint-Master. Father *Hardouin* has published a large Catalogue of Grecian and Roman Medals of this sort, in a Quarto Volume, intituled, *Nummi Antiqui populorum et Urbium Illustrati*: which is a valuable work; but it would have been much more entertaining and useful, if he had explained the Devices and Inscriptions of all the Medals in his Catalogue, as he has done of some of them. However this, Mr. *Vaillant* has done in two Volumes of the Latin Colonies, in which he has also given us Cuts of the Medals themselves.

Among the Roman Colonies, some had *Jus Civitatis*; that is, the right of Roman Citizens; which consisted in a capacity of standing for all offices of state, and of enjoying all other privileges of the Citizens of *Rome*. Such a Colony was called *Municipium*. Of this kind was *Philippi*: Therefore the *Philippians* call themselves *Romans*, Acts xvi. 21. While other Colonies, according to *Ulpian*, had little more than the name; enjoining only what they call, *Jus Italicum*, or *Jus Latii*; that is, they were free from the tributes and taxes payed by the Provinces, and were capable of serving in the Roman Legions. The former were more properly called Colonies, the latter

latter only free Cities. Among the former, several learned men have supposed, was *Tarsus* in *Cilicia*, where *Paul* was born; and that therefore he had the privilege of a Roman Free-man by birth, Acts xxii. 28. This opinion is espoused by *Baronius*, *Hammond*, *Tillemont*, and *Witsius*; as it was by Baron *Spanheim*, when he published the Quarto Edition of his Book, *De Præstantia et Usu Numismatum*, An. 1671. But it appears he had altered his opinion, when he published his *Orbis Romanus*, 1703. The chief evidence on which he relied, when he wrote his former Book, was a Medal of the Emperor *Gordianus* in the French Kings collection, said by *Monsieur Patin* to have this inscription, KOA EΛEYΘ TAPC. But *Spanheim* was informed afterwards, that KOA is not in the legend of that Medal; nor indeed if it were, would it prove, that *Tarsus* was a Colony when *Paul* was born, though it might have been made so by the time *Gordian* reigned. *Pliny* indeed calls *Tarsus* a free City, Lib. 5. Cap. 27. But that is no evidence of its being a Colony with *Jus Civitatis*; but rather the contrary, since if it had been such a Colony, or Municipium, it is probable he would have called it so. Therefore some other learned men, particularly, *Grotius*, *Le Clerc*, and D^r *Lardner*, think it necessary

to account for *St. Paul's* being free born in some other manner than merely by his being a native of *Tarsus*; either by his Father, or some other of his Ancestors, having purchased that freedom; or by their being rewarded with it for some signal service to the state. See *Dr. Lardner's Cred. of the Gos. Hist. Vol. 1st. P. 483 to 493.* Yet, on the other hand, several testimonies are alledged from antient writers in favour of *Tarsus* being a Colony with *Jus Civitatis*; as that of *Dion Cassius*, L. 47. who says, "The inhabitants of *Tarsus* were so friendly to *Julius Cæsar* (and on his account to *Augustus*) that from him they called themselves *Julio-polis.*" *Dio Chrysostom* also saith in his 34th Oration, "Therefore whatever any one could confer on his Friends and Confederates, who had manifested so great an attachment to him, *Augustus* hath conferred on you, namely, Territory Laws, Honour, the property (or dominion) of the River, and of the neighbouring Sea" And the ancient *Greek Scholiast*, upon 2 Tim. iv. 13. tells us, that the citie of *Tarsus* received this freedom, because they met the Roman Ambassadors with peace and crowns; and that then the Father of *Paul* going with them received the *Pænula*, which he saith, was the *φελωνης* *Paul* desired to have with him, as the badge of his

his freedom; inasmuch as he had sometimes occasion to insist on his Privilege as a Roman Citizen.

The Medals belonging to Cities were so numerous, that above two hundred may still be collected, of the *Greek Cities* only. Nay, not only had several Cities, both among the Greeks and Romans, the privilege of coining money, but Generals of Armies frequently did it for the speedy payment of their troops. And it should seem by a passage of *Suetonius*, in his life of *Tiberius*, Cap. 49. That this liberty was sometimes granted to private persons; for he there speaks of *Veteres Immunitates, et Jus Metallorum et Vectigalium pluribus Civitatibus et privatis adempta*. But may it not admit of a Query, whether the Coins thus privately struck were intended as money, for publick use; or only for such purposes, for which Medals among us are often struck by private hands. And if the latter be the case, we can the better account for the vast variety of Devices and Mottos we find upon Medals of the same reign, and why so many of them appear without any of those marks of publick authority, which others have.

4^{thly}, Medals are ranked in different classes according to the ages when they were struck, as
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the time of the *Kings*, the *Consuls*, and the *Emperours*.

Of the first sort, viz. Medals of the Kings, we have a great many Greek ones; of which *Monf. Vaillant* has given us a Catalogue; with Cuts of about one hundred and twenty of them. Those of the Kings of *Macedonia* yield in nothing to the most exquisite workmanship of the Romans. There are also Coins still extant, of the Kings of *Pontus*, *Cappadocia*, *Bithynia*, *Thracia*, and many others. But we have no Roman Medals struck in the time of their Kings; though many with their Pourtraits upon them. These were struck by their Descendants in after ages, in honour of their Royal Ancestors, and in order to eternize the Nobility of their own families. Thus we have a Medal of *Ancus Marcius*, the fourth King of *Rome*, which was struck by *L. Marcius Philippus*, one of his Descendants, who was Consul, U. C. 662, about five hundred years after the death of *Ancus*..

2d. Consular Medals, or those that were struck during the Government of the Consuls, from the expulsion of *Tarquin* the last King, to the beginning of the Empire under *Julius Cæsar*, containing the space of four hundred and ninety-four years.

The number of Roman Medals still extant,
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supposed to have been struck in this interval, amount to about one thousand five hundred; most of them Silver, and of the smaller size; for of this class, we do not find above fifty or sixty in Gold, and hardly more than two hundred and fifty in Copper; of which Metal there are indeed some of all three sizes.

As the Consular Medals have transmitted to us the names of several Roman Families, they are called *Family Medals*. Some have supposed these names to be those of the Consuls, under whose respective Government the Medals are coined; But that does not seem to have been the case: For we have no Medals that bear the name of the first Consuls for more than two hundred years. And as for those which bear the name of such persons, as we learn from the *Fasli* were Consuls; yet they do not seem to have been struck in the time of their Consulship; for we have often the letters *Q.* or *P.* after the name, signifying *Quæstor*, or *Prætor*; (which was an office incompatible with the Consulship,) and sometimes *Triumvir*: These names therefore were more probably, either the names of the *Triumviri*, who coined the Pieces; or of their Illustrious Ancestors, many of whom had been Consuls, whose names and memory they endeavoured by this means to perpetuate.

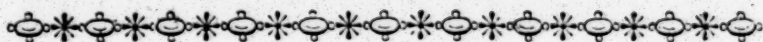
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The Consular Medals are reckoned to be the most ancient of the Roman Coins now extant; and yet those of Copper and Silver are not supposed to be more ancient than the 484th year of *Rome*; nor those of Gold than the year 546. Whatever Medals, therefore, are produced of an older date, are looked upon as spurious.

3dly. Imperial Medals, down from *Julius Cæsar*, (who put an end, though not to the name, yet to the power of the Consuls) to the end of the Roman greatness, are distinguished into those of the *Higher* and *Lower* Empire: the *Higher* Empire being reckoned from *Julius Cæsar* to the thirty Tyrants inclusively, or at farthest to the end of the third Century of the Christian *Æra*. The *Lower* Empire from thence to the end of the ninth Century; none later being accounted ancient. Nor are the classes of modern Medals reckoned to begin till the fifteeneth Century. As for those that were struck in the intermediate ages betwixt the 9th and the 15th, they are so extremely rude and barbarous, that they deserve no regard. It was not till the fifteeneth Century that the curiosity of Medals, either as to the making or study of them, began to revive; being first set on foot by certain Painters, *Pisani*, *Boldue*, and others. Towards the middle of that age some Medals were
struck

struck with considerable elegance, both of Design and Relief, as one of *Ferdinand*, King of *Arragon*, An. 1449, and another of *John*, Emperor of *Constantinople*, ten years before. But to return to the Ancient Medals.

The gradual declension of the Roman taste and politeness, is in nothing more sensible than in its Coins; which in the time of the lower Empire, in comparison of what they had been formerly, grow to be very mean. The Bulk and Size is thin and small; the Relievo, flat and low, and without any thing of that elegance we so justly admire in the device and inscriptions of those which were struck in the time of the Roman greatness. So that after Medals came to be regarded and studied by the Moderns, few persons troubled themselves with collecting those of the Lower Empire; until by being neglected, some of them are become scarce, and on that account, valuable; as some Books are, many copies of which have been consumed by the *Cheese-mongers* and *Pastry-cooks*. The whole number of different Imperial Medals, still extant, is reckoned by *F. Joubert* to be about one thousand, or one thousand two hundred of Gold; about three thousand of Silver; and six or seven thousand of Copper and Brass.



SECTION the FOURTH:
OF THE
Impression *and* Form
OF M E D A L S.

TO the Form belong the Inscriptions and Figures, which are impressed upon Medals, ordinarily on both Sides or Tables.

The two Tables are distinguished into the *Face* and *Reverse*; each of which usually bears a Figure, and Inscription: Usually, I say; for sometimes you have a Figure without any Inscription; and sometimes an Inscription without any Figure.

The Circular Inscription, near the edge of a Medal, is called the *Legend*. That on the Face commonly contains the Names, Titles, Offices, &c. of the Person whose head it bears: That on the Reverse, either some Motto, referring to the virtues of the person to whose honour it was struck, to some great action which he has performed.

formed, or to the benefits which the publick had reaped by him; or else, the Legend is the name of some Virtue, or Deity, represented by the Figure; or of some Province, or Country, represented by some Symbol or Emblem. Yet this distinction betwixt the two Legends does not hold universally; for sometimes we find the Titles occupying both Tables, and sometimes the Motto. I have said the Legend is the Circular Inscription near the edge of the Medal; but this is to be understood only in the general: some Legends being placed in a right line, either above, or below the Figure; or part above, and part below; or upon the Figure itself; and in several other forms, according to the fancy of the Workman. The Latin Legends are all read from the left to the right: But the Legends of some Greek Medals are wrote the contrary way, from the right to the left. The letters on the Circular Legends are commonly placed with the bottoms inward; but sometimes, with the bottoms toward the edge.

Besides the two Legends, there is on many Medals, a short Inscription under the Figure on the Reverse, called the *Exergum* or *Exergue*, as being ἐξ ἐργου, out of the work, from which it is frequently separated by a line over it. This Exergue

contains sometimes the date of the Coin, expressing in what Consulship of the Emperor it was struck; as C O S. III. upon the reverse of *Antoninus*. Sometimes it signifies the place where it was struck, and to which the Coin properly belonged, as S. M. AL. for *Signata moneta Alexandria*, upon the reverse of *Licinius*: Sometimes the name of a province, the reduction of which the Medal is designed to celebrate; as *Judea*, in the reverse of *Vespasian*. Sometimes S. C. is put in the Exergue, and sometimes other letters, which the Modern Medalists are not able to explain. Besides the Legends and Exergue, you often meet with other letters on the Table, or Field; as the S. C. on Roman Medals; L. on Greek Medals, with some other letter or letters expressing the date. The Roman L being the antient Greek Λ, is here said to stand for λυκοβαντ, a poetical word for *Anno*.

Let us now attend to the Figures we see on Ancient Coins.

1st. On the Face, where we commonly have the Pourtrait of some great and illustrious Person; usually, if not always, in profile. The Consular Medals have commonly the Heads of some of their Gods, or of their Ancient Kings, or of Rome, which is a manly Face wearing a Helmet,

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to exprefs her warlike genius ; and winged, to denote her speedy and extensive conquests. The Heads of the Roman Kings are for the moſt part dreſſed with a Diadem ; which was nothing more than a fillet bound round the head, the ends of which, being tied in a knot behind, fell down upon the neck. This was the proper badge and ornament of Kings, and was never worn by any of the Emperors till after *Conſtantine*, when it was enriched with Pearls and Diamonds.

Julius Cæſar was the firſt among the Romans who ſtruck his own Head upon the Coin, in which he was followed by all the ſucceeding Emperors. The proper dreſs of the Imperial Head is a Crown, for the moſt part of Laurel ; the right of wearing which was decreed to *Julius Cæſar* by the Senate, and afterwards continued to his Succeſſors. Beſides theſe, ſeveral other Crowns of different faſhions, are found on Medals ; ſuch as the *Roſtral Crown*, compoſed of the Prows of Ships, which was given upon a naval victory. The *Mural Crown*, compoſed of Towers ; the reward of ſuch as had taken Cities, and alſo the ornament of their Tutelar Deities. Crowns of Rays were beſtowed on Princes when they were deified, either before, or after their death ; as being properly the ornament of the Gods : Some have

have supposed the Gentiles took the hint of these Radiated Crowns from some tradition of the shining of *Moses's* Face, which is mentioned, *Exod.* liv. 29. and this Phænomenon they conceived of as occasioned by Beams or Rays of light darting from his head. Indeed this seems to have been likewise the notion of the Vulgate Translator, who renders the word קרן *Cornuta*; not surely imagining that *Moses* was really Horned, but that he appeared with rays of light, like Horns, emitted from his head.

The Emperor *Justinian* was the first who used an arched Crown, surmounted with a Cross; such as is wore by Christian Kings at this day. Some Heads of Emperors are wholly naked; there are such of *Augustus*, *Nero*, *Galba*, and some others. Though more commonly a naked head, struck in the Imperial Ages, is a sign that it is not the Head of an Emperor, but of one of his Sons, or the Presumptive Heir of the Empire.

The Heads of the Gods are distinguished by their proper Crowns; as a Crown of Ears of Corn is a Symbol of *Ceres*; a Crown of Flowers denotes *Flora*; a Crown of Vine-Leaves or Ivy is the dress of *Bacchus*; the *Petasis*, or Hat with two wings, belongs to *Mercury*; the Hat without brims is the mark of *Vulcan*, &c.

Heads

Heads are not only distinguished by their drefs, but sometimes by certain Symbols attending them; as when we fee the *Lituus*, or Augural-Staff placed by the Head; which is the Symbol of the *Pontifex Maximus*. But fuch Symbols are more commonly found on the Reverfes, which we fhall treat of hereafter.

The Ancient Coins present us not only with the Pourtraits of Kings, and Emperors, and other great men, but alfo of Queens and other Ladies of high rank: chiefly the Wives of the Emperors. This honour, of having their Heads stamped on the Coin, was done them either in their life time. or after their death; as on occafion of their *Apotheofis* or Consecration, fignified, by Peacocks on the reverfe. The Face of fome Medals is charged with two Heads, which are either fet Face to Face, as on the Medals of *Severus* and the Empreſs *Domna*; or Back to Back as on the Medal of *Julius Cæſar* and *Oclavianus*, (afterwards called *Augustus*) his adopted Son and Succeſſor; ſtruck by the *Colonia Nemaufenſis*, in honour of *Augustus*, upon his defeating *M. Antony* and *Cleopatra*; whereby he ſubdued all *Egypt* to the Roman power, fignified by the device of a Crocodile chained to a Palm-tree. Some are ſtamped with three Heads or more on the Face; but theſe are very uncommon. We

We have observed before that the *Titles* are generally upon the Face of the Medal, and we now proceed to consider them more particularly.

The titular addition to the proper name of the person whose Head the Medal bears, usually consists, partly, of mere Titles of honour; such as *Imperator*, *Cæsar*, *Augustus*, given to all the Roman Emperors after *Octavianus*. The Title of *Augustus* was first decreed to him by the Roman Senate, and was assumed by all his Successors, as *Augusta* was by their wives. *Cæsar* was originally the cognomen of the first Roman Emperor *C. Julius Cæsar*; which by a decree of the Senate all succeeding Emperors were to bear. But when the Title *Augustus* was conferred upon his immediate successor, the Title *Cæsar* was given to the second person of the Empire, as to the presumptive Heir of the Crown; notwithstanding it still continued to be applied to the Emperor himself. Hence we see the difference betwixt *Cæsar* used simply, and *Cæsar* with the addition of *Imperator Augustus*.

Imperator was originally an appellation, with which the Soldiers complimented a victorious General; but it afterwards came to denote the Supreme Commander, or Head of the Empire. However, when we find a Number added to *Imperator*;

perator; as IMP. III. or IIII, it signifies that he had acted as General in the Army, and had been saluted Imperator by the Soldiers, as many times as the number expresses.

In the Lower Empire, the Title *Dominus* was first assumed by *Aurelian*, and used by his Successors; on whose Coins we often see the Legend begin with D. N. for *Dominus Noster*: Other Titles, affixed to proper names, are a sort of Surnames, which the persons virtues are supposed to have gained him; as *Pius*, a Title first given to *Antoninus*; which *Commodus* also assumed; and added *Felix* to it: for which a thousand abuses were passed upon him. Again, *Pater Patriæ* was a Title first bestowed on *Cicero*, for his discovering and defeating the conspiracy of *Cataline*; and was afterwards assumed by the Emperors. *Piscennius* took upon him the Surname of *Iustus*; and *Dioclesian*, that of *Beatissimus*, and *Felicissimus*; *Trajan* had the Titles, *Optimus* and *Clemens*, decreed him by the Senate. *Constantine* called himself *Maximus*; and *Victorinus* affected the Title of *Inviictus*. Other Titles, again, are the names of Offices; as *Consul*, which in the time of the Emperors, was little, if any thing, more than a mere name; however the people were fond of keeping it up, accounting it some remains or memento

of their Ancient Liberty ; and therefore the Emperors submitted to be chosen Consuls by the people. The number, which we often see added to C O S. signifies how many times the person had been thus elected; yet it is plain this Election was not always made annually, as in the time of the proper Consuls ; for the Emperor *Hadrian's* Medals have for several years together C O S. III. upon them.

Another Title of Office is *Tribunitia potestas*; which, in the time of the Roman Commonwealth, was the highest authority; for the Tribunes of the people had power to annul the decrees of the Senate, and nothing could be concluded without their consent; nay, they have sometimes called the Consuls and Dictators to account for their conduct before the people. This power and title was first assumed by the Emperor *Augustus*; and afterwards, generally, by his Successors.

The year of the Tribuneship is commonly expressed after the Title, as TRIB. POT. X. or XVI, &c. which yet does not always denote the year of the Emperor's reign; for sometimes, though rarely, this power was given to another besides the Emperor; as to the Presumptive Heir of the Empire. Hence it is that the year of the TRIB. POT. expressed in the Title, is sometimes

times a much higher number than the year of the Emperor's reign. Thus *Vespasian* gave the *Tribunitia Potestas* to his Son *Titus*, two years after he was made Emperor. We therefore see on the Medals of *Titus*, TRIB. POT. X. or XV. though he reigned but three years after his Father. Other examples of the same kind occur in *Marcus Aurelius*, *Caracalla*, *Geta*, &c. The Office of *Pontifex Maximus* was also constantly assumed by the Roman Emperors, and generally expressed among their Titles, from *Augustus* down to *Constantine*, by whom it was refused. It was afterwards reassumed by *Julian*, but quite laid aside by *Gratian*; after whom no Emperor has P. M. in his Titles. *Julius Cæsar* assumed the Title of *Dictator Perpetuus*. *Claudius* took upon him the Office of *Censor*, and *Domitian* made himself *Censor Perpetuus*; as appears upon their Coins.

It is to be observed, that these Names and Titles are expressed in different Cases; sometimes in the Nominative Case, as *Cæsar Augustus*; sometimes in the Genitive, as *Divi Julii*; which Case is chiefly used in the Greek Medals, as βασιλεως Αλεξανδρου; as if εικων, or νομισμα was understood; that is the Image or Coin of *Alexander*. Sometimes the Name is put in the Dative Case; as IMP. *Nervæ*, *Traiano*, *Germanico*, &c. It is

rarely put in the Accusative, in the Latin; though there is an instance of that sort in a Medal of *Gallienus*; inscribed *Gallienum Augustum*; but it is more common in the Greek.

The Titles are hardly ever wrote at length, but contractedly, by one or more of the initial letters of each word; as AUG. for *Augustus*; CÆS. for *Cæsar*; CÆSS. for *Cæsares*; COSS. for *Consules*; P P. for *Pater Patriæ*; P. F. for *Pius Felix*, &c. Mr. *Patin*, in his *Historia Numismatum*, hath given us a Table of Roman abbreviations used on Medals; which Mr. *Evelin*, in his *Numismata*, hath somewhat enlarged. You have also a Table of a great number of these abbreviations at the end of *Ainsworth's* and *Littleton's* Dictionaries.

Secondly. We proceed to take a view of the Reverse of Medals, in which the chief Erudition of this Science lies.

Of these there is such a vast variety, especially of the Imperial Medals, that one is at a loss which to single out for a specimen of the whole. As for the Consular Medals, which we shall treat of in the first place; the same Reverse is common to many of them; as *Castor* and *Pollux* on horse back, which is said to be the Reverse that was first in use; then of Victory, or one of the Gods; or the Person to whose honour the Medal was struck,

struck, driving a chariot with two or four horses; whence the Denarii with these Reverse, were distinguished into Bigati and Quadrigati. The *Ratis* also, or Ship; or perhaps the Prow of the Ship, as the Emblem of Naval Power, was no uncommon Reverse on the Consular Coins; whence the pieces with this impression were called *Ratiti*. Besides these, such Consular Medals as bore on the Face the Impress of their Ancient Kings, often preserved on the Reverse the memory of some worthy action they had performed; as that of K. *Ancus* has, on the Reverse, the famous Aqueduct, with the Equestrian Statue upon it, by which the *Aqua Martia* was brought nine miles to *Rome*, and which was begun by this *Ancus*. Medals struck on the occasion of founding Colonies, have sometimes, on the Reverse, a priest following a Yoke of Oxen, and perhaps with a Plough; signifying the manner in which the boundaries of the Colonies was marked out; or some say the Oxen are designed to intimate, that the Colony was planted by the common people; whereas the Trophies we sometimes see on the Reverse of these Medals, signify they were planted by the Veteran Soldiers.

2dly. The Reverse of Imperial Medals are so different and various, according to the humours

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or fancies of the Princes or Mint-Masters by whose direction they were struck; that one knows not how to range them into any class or order. However the chief of them may be reduced to three heads, viz. *Figures, or Personages; Publick Monuments, or Buildings; and Inscriptions.*

1st. The Figures or Personage, which we so commonly see on the Reverse of Medals, are sometimes of Princes; sometimes the same in Miniature, whose pourtrait is more at large on the Face: as on the Reverse of the Emperors of the Family of *Constantine*, one often sees the Emperor standing with a *Labarum* in his right hand, and a Globe, surmounted with a Victory, in his left. The *Labarum* was the Imperial standard, embroidered and set with precious Stones; which in the time of the Christian Emperors, instead of an Eagle formerly embroidered upon it, had the Monogram of Jesus Christ; viz. the two first letters of the word $\chi\rho\iota\varsigma$ expressed in a cypher thus  Sometimes the Emperor appears in the Reverse, disguised under the Figure of some God; as on the Reverse of a *Dioclesian*, who had assumed the name of *Jovius*, he appears in the Figure of *Jupiter*, sitting in a chair, with a Globe in his hand, surmounted with a Victory: the Legend *Jovi. H. U. C C. i. e. Hoc voluerunt consules.*

Sometimes

Sometimes the Figure on the Reverse, is some relation of that on the Face, as *Augustus* on the Reverse of *Julius*; and *Claudius* on the Reverse of his mother *Antonia*. We sometimes see on the Reverse the Figure of some God, either of him to whose worship the Emperor was more especially devoted; or of him whose protection and blessing was in a peculiar manner supplicated for him; as *Minerva* on the Reverse of a *Domitian*; and on the Reverse of *Mar. Aurelius*, the Goddess *Salus*, with a *Patera* in her hand, sacrificing to *Æsculapius*, who was worshiped in the form of a serpent. Again, the virtues for which the Emperor was, or desired to be celebrated, are not uncommonly expressed by the Figures on Reverse; as *Virtue*, or *Courage*, on the Reverse of a *Domitian*, represented by a bold armed Woman with a spear in her right hand, and a *Parazonium* in her left; the Legend *Virtuti Augusti*. *Liberty*, on the Reverse of a *Commodus*, carrying in her right hand the Cap of Liberty; and in her left, the Wand called *Rudis*, or *Vindicta*; which was laid on the head of a slave when he was made free: *Equity*, on the Reverse of a *Vespasian*, with a spear in her right hand, and a balance in her left.

The virtues of the Ladies are also celebrated on the Reverse of their Medals; as piety on the Reverse

Reverse of a *Faustina*, in the Habit of a vestal virgin, strewing Frankincense on an altar; *Fecunditas* on the Reverse of an other Medal of the same Lady: *Spes Reipublicæ* on the Reverse of *Maximiana Fausta*, second wife of *Constantine* the great; expressed by a Female Figure, with a Helmet on to represent the Republic, and two children at her breasts. Mr. *Addison* has given us a collection of these sorts of Figures in his *first Series*.

Provinces are also represented by Figures and Personages; to signify either the Emperor's conquests, or his care of them: as *Judea*, on the Reverse of a *Vespasian*, sitting in a melancholy posture at the bottom of a pillar adorned with Trophies, to signify her captive state. *Dacia*, on the Reverse of *Hadrianus*, sitting on a Rock, holding an Eagle in her right hand, and a Branch in her left. *Italia*, on the Reverse of *Commodus*, with a *Cornu Copia* in her right hand, to denote her fruitfulness; a *Crown of Towers* on her head, to figure out the many Cities that stand upon her; a Scepter in her left hand, and sitting on a Globe, to shew she is Sovereign of Nations. See a Collection of these sort of Figures in Mr. *Addison's third Series*.

Sometimes the Figure is intended to immortalize

talize some worthy action of the Emperor. As his enriching the Nation, or his care about the Publick Coin, is signified, on the Reverse of a *Domitian*, by the Goddess *Moneta*, with a *Cornu Copia* in her left hand, and a *Balance* in her right. On Reversees we have not only a variety of single Figures; but sometimes two, three, or more; as *Honos* and *Virtus* on the Reverse of *Galba*, in Mr. *Addison's First Series, Medal the second*. And on a Medal of *Trajan's* are seen three Kings, and the Emperor crowning them. On one of *Hadrian's* there are eight Figures, but without any Legend to explain them; and on one of *Commodus* there are ten.

Before we dismiss this head concerning the Figures on Medals, it will be proper to take notice of other animals, often met with on Reversees, which have also their signification; as the *Eagle* and the *Peacock* denote the consecration of Princes and Princesses, when they were admitted into the number of the Gods; the *Crocodile* is the Symbol of *Egypt*; a *Serpent* of *Æsculapius*; *Arabia* is marked by a *Camel*; *Spain* by a *Rabbit*, (a creature which abounds in that country;) *Mauritania* is known by a *Horse* and *Switch*, signifying the swiftness of its Coursers; *Elephants* in trapings are to be seen on the Reverse of an *Antoninus Pius*, and a *Severus*; which imports, that these Emperors procured

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those creatures to entertain the people at the public shews. We have also fabulous Animals and Monsters; as the *Griffion* on the Reverse of a Medal of *Gallienus*; a *Centaur* on another of the same Emperor; and a *Phœnix* on some Medals of *Constantine* and his Sons; to denote, what it seems they hoped for and expected, the perpetuity of the Empire.

2d. The second sort of Reversees are publick Monuments and Buildings; as the Temple of *Janus* shut, on the Reverse of a *Nero*; to signify the universal peace he gave to the Empire; The *Macellum*, (or a view of the Shambles which he caused to be built for the convenience of the public) on another of the same Emperor; The sumptuous Bridge which *Trajan* built over the *Tiber*, adorns the Reverse of one of his Medals; The *Amphitheatre* of *Titus*, and his *Naval Column*, are to be seen on his. The *Port*, or *Gate of a City*, which is found on the Reverse of some Medals, with the Legend *PROVIDENTIA AUGUSTI*, or *CÆSARIS*, is a Monument of the Emperor's munificence and care in providing a Magazine of Corn for the People in a time of scarcity. If a *Star* appears over the gate, it denotes *Constantinople*. Such a Reverse we have on the Emperor *Constantinus, junior*, the Legend *PROVIDENTIÆ CÆSS.*

3d. The third sort of Reversees are inscriptions

on the Table or Field of the Medal. Of this sort there are several Latin and Greek Imperial Medals, which have nothing on the Reverse but S. C. or Δ. Ε. for *δημαρχικῆς ἐξουσίας*, inclosed in a Crown. Others set forth great Occurrences, as *VICTORIA GERMANICA*, IMP. VI. COS. III. on the Reverse of *M. Aurelius*. Others have Titles of Honour granted to the Princes; as S. P. Q. R., *OPTIMO PRINCIPI*, on the Reverse of a *Trajan*; and also of an *Antoninus Pius*. Other inscriptions have respect to public vows, which were made for the Emperor every ten years; or (sometimes in the lower Empire) every five years; which, according to Mr. *Du Cange* had their rise from *Augustus*'s pretending to be desirous of quitting the Empire: but at the request of the Senate, he twice consented to continue the Government for ten years longer; upon which it became a custom at every ten years, to make publick Prayers, Sacrifices, and Games, for the preservation of the Emperor. Hence we seeⁿ the Reverse of a *Constantius*, *VOTIS XXX*; *MULTIS XXXX*. importing (as I apprehend) not only that he might reign thirty years, or ten years more, from the time when the vows were made, namely, when he had already reigned twenty years, but that they engaged to make new vows at the expiration of thirty years, that he might reign forty years; for it cannot mean that

he had reigned thirty years at the time when the vows were made, since he died in the twenty-sixth year of his reign. This custom lasted until *Theodosius*; after whom no such Epocha is to be found.

Besides the Reverses which we have ranged into these three Classes, there are many others which cannot be reduced to any of them; such as *Addison* calls *Riddles*. For instance, on the Reverse of an *Augustus*, Mercury in the form of a *Terminus*, standing on a Thunderbolt; which was probably intended for a *Rebus*, to express the sense of that Emperor's Motto, *Festina lente*. The *Terminus* was a Figure without either Arms, Hands, or Feet; signifying, says *Polybius*, that all quarrels and contests about the limits and boundaries, were determined. Instruments of Religion were Symbols of the *Pontifex Maximus*, and signified the Piety of the Prince, on whose Coin they were born. Thus upon a Reverse of *Nerva*, we see the *Lituus*, the *Simpulum*, the *Aspersorium*, and the *Capula*. Two hands joining one another, holding two Ears of Corn, and a *Caduceus* betwixt them, on the Reverse of a *Titus*, import the good harmony and union betwixt the Prince and the Publick; the Peace arising from such an union, and the Plenty which is the Fruit of such a Peace. See a collection of this sort of Reverses in *Addison's second Series*.

SECTION



SECTION the FIFTH:
OF THE
VALUE and USE
Of MEDALS.

First. **T**HE value of Medals, in common computation, is rated not by the Metal, or Size, nor merely by their Antiquity, but by their Rarity. The Metal is of so little consideration, that a Copper Medal is sometimes valued at a much higher rate than a Silver, or a Gold one: For instance, the Copper *Otho*, of the larger size, called a *Singular Medal*, because there is supposed to be but *one*, or however very few of them in the world; is of almost inestimable value; while a Gold one shall not sell for above two or three Guineas more than its weight. And if a piece of King *Numa's* Leather Money could now be found, it would, no doubt, be valued above any Gold one. Such a singular Coin is a
Silver

Silver Greek Medaillon of *Pescennius*, which is in the *French King's Cabinet*. Hence the Medals of those Emperors, who reigned a shorter time, are generally more valued than those that reigned longer; because there were fewer of them struck, and they are therefore the rarer. Yet sometimes an uncommon Reverse shall give a great value to a Medal, whose Head, with another Reverse, is very common.

In collecting of Medals great caution is to be used, that we are not imposed upon by counterfeits; especially of such Medals as are scarce and rare. For that purpose we must attend to the Field, and observe whether it is smooth, and free from marks of the sand which may commonly be seen on cast Medals: to the letters and Figures which are never so sharp and clean in cast Medals as in stamped ones; to the Edges, to observe whether there be any marks of the file, which has been used in a cast Medal; especially in that part where the Metal ran into the mould. We are to observe again, whether there be any cracks in the Edges; for though the absence of them be no certain sign of a counterfeit; yet, when they are found, they are looked upon as pretty good indications of the Medals being genuine. But nothing is more to be regarded than
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the *Colour* and *Varnish*, especially of Copper Medals; many of which have a certain inimitable Varnish and Politure; some *Green*, some *Blue*, others of a *Redish Brown*; which whether it was given them by art, or has been contracted by age, is not absolutely determined: though the latter seems more probable, since all the art of the falsifiers, whether by *Sal Armoniack*, *Vinegar*, *burning Paper upon them*, *burying them in the Earth*, or any other way, has by no means equaled it. There is indeed a *Green Varnish*, which is commonly used for this purpose, that is pretty enough; but it is too bright and glaring; so that a little experience will enable a person to distinguish it from the antique.

Secondly. As to the Use of Ancient Medals, besides a thousand little impertinences, as *Addison* calls them, that are very gratifying to curiosity, such as the dress of the most celebrated Ladies of antiquity, the flattering titles affected by this and the other Emperor, and the honours he payed to his family and friends; the adepts in *Physiognomy* would not forgive me, if I should not also mention in this class, the Features and Linaments of so many illustrious personages as are to be met with in Statues and Medals. But besides these and many other like matters of mere,
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yet very entertaining curiosity, they are capable of several more substantial uses; concerning which the learned *Spanheim* has published a large Volume, *De Prestantia et usu Numismatum Antiquorum*: For instance, they are of very considerable service in History; for besides, that many facts and events, not recorded by any of the ancient Historians, may be collected from them, they throw great light on several obscure passages in those writers. And indeed there is hardly any considerable event in the Græcian or Roman History, to which some reference may not be found in the Coins of those Nations. So that a Cabinet of Medals may be considered as in a manner a Body of History; being conversant with which will fix historical facts and circumstances upon the memory with more ease, as well as give a greater degree of certainty concerning them, than Books alone will ordinarily do.

Chronology receives not a little aid from Medals, as they not only perpetuate the memory of Illustrious Actions, but often mark the Year when they were performed.

Geography hath been greatly beholden to this Science, for ascertaining the Names of Ancient Places, the Founders of Cities and Colonies; and sometimes their situation, by the neighbourhood

hood of some noted river, mountain, &c. expressed by some device on a Medal.

By the help of Medals we discover what honours and privileges certain Cities were anciently possessed of. For instance, we learn from them, what Cities, besides *Rome*, had the Privilege of Roman Citizens. The honour of a City's being νεωχորον is celebrated on many Grecian Medals; which imports that it had a temple in it, where the solemn sacrifices of the whole province were performed for their Prince, and public games were exhibited to his honour, as often as his permission could be obtained for that purpose. Hence we see on some Medals ΔΙC, ΤΡΙC, ΤΕΤΡΑΚΙC, &c. ΝΕΩΚΟΡΩΝ. For though the word νεωχորον, derived from ναον, *templum*, and χωρεω, *verro*, *purgo*, doubtless imported originally a mean office, namely, that of a *Sacristan*, or *Sexton*; yet in time it came to be a term or title of honour, importing not only the celebration of the Games (as we have said before,) but also the religious devotion of a city to some Deity: in which sense it is applied to the City of *Ephesus*, Acts xix. 35. said to be νεωκορον της μεγαλης Θεας Αρτεμιδος, και του Διοπετης: and therefore I apprehend, more properly rendered in that place *cultricem* in the Vulgate, and *Wor-*

shiper in our English translation, than *Ædituam*; as in *Beza*, and in some others.

We learn also from Medals, in many cases, which was the chief City or Metropolis of a Province; and in what sense a City is called *πρωτη*, when it was not the Metropolis, as *Philippi* is said to be, *πρωτη της μεριδος της Μακεδονιας πολις, κολωνια*, Acts xvi. 12. That *Philippi* was a Roman Colony, appears from a Medal struck in the reign of *Claudius*, with this Legend, COL. AUG. IVL. PHILIP. that is, *Colonia Augusta Julia Philippi*, or *Philippensis*. And in what sense this City was *πρωτη πολις*, though *Theſſalonica* was undoubtedly the Metropolis or chief City of the Province, may be gathered from the use of the word *πρωτη*, as applied to several other Cities on Ancient Coins: as in the pro-consular *Asia*, not only *Ephesus*, which was the chief City, but *Smyrna*, and *Pergamus*, have the title *πρωτη*: and in *Bythinia*, not only *Nicomedia*, which was the Metropolis; but *Nicea* is also called *πρωτη*. Now, *Spanheim* shews; that this title, when thus applied to inferior Cities, refers to the Games which several Cities joined in supporting, and of which one was the *πρωτη*. In this sense *Philippi* was the *πρωτη πολις*, (not *της επαρχιας*, but *της μεριδος*,) of a particular district of *Macedonia*. I

I have not yet mentioned all the Arts and Sciences which receive light and aid from Medals. Sculpture and Painting have revived, in later ages, along with this Study; to which those Arts are greatly indebted for noble hints and patterns. The same may be said of Architecture, which now borrows its finest ornaments from the Plans and Models of Ancient Temples, Ports, Triumphal Arches, and other public Edifices, preserved on Medals. Mr. *Addison* has abundantly convinced us of their use to explain numerous passages in the Classics. By their means the Natural Philosopher also acquaints himself with a great variety of foreign Plants and Animals. And the Divine, not only finds the usefulness of Medals, for explaining and illustrating several Texts of Scripture, as we have seen above; but hereby he informs himself of the Ancient Theology of the Greeks and Romans: Here he sees the Gods they worshiped, and their Attributes expressed in significative Emblems; here he sees their Altars and Adorations; and the Instruments with which they performed their sacred Rites. Upon the whole, therefore, though it cannot be denied that some persons have carried the Study of Medals to a ridiculous extravagance; yet it by no means deserves to be treated with the contempt it is by others, or to be wholly neglected.

F I N I S.

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ERRATA.

Page 7, line 14, for Epron. read Ephron p. 9, l. 14, after than, insert the Times of the p. 9, l. 23, for Aben, Ezra, r. Aben-Ezra p. 11, l. 10, for ἀργυριον, r. ἀργυριου p. 11, l. 17, for a certain, r. of a certain p. 13. l. 15, for Opobulfumum. r. Opobalsamum p. 14, l. 15, for דרבנני, r. דרבננים p. 16. l. 24. for eighty four. Five, r. eighty four, five p. 17. l. 14, 15, for Aurius, r. Aureus p. 17, l. 16, 17, for Semiffes and Tremiffes, r. Semiffis and Tremiffis p. 18. l. 1, for ther, r. their p. 18, l. 18, for C.O.N r. CON. p. 19, l. 1, after with the, insert Letters p. 20, l. 6. after Brafs, put a Colon p. 22. l. 26, for defines, r. defines p. 31, l. 26. for Consul, r. Consuls p. 32, l. 9, after yet, insert to p. 43, last l. for Trojano, r. Trajano p. 51, l. 21, after see, insert on p. 56, l. 4, 5, for Antiquarum, r. Antiquorum.

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